# The American Friend

Old Series Vol. LIII No. 5 | March 7, 1946 | New Series Vol. XXXIV No. 5


## Christians, Unite Against Starvation!

THE eagerly awaited opportunity for the churches has come. Feeding a hungry world is too great a task for private agencies. It calls for action by the nation as a whole. The President has summoned our people to the sacrifices necessary to save millions in Asia and Europe from starvation. He needs the full support of the Christian forces of our country. Let each denomination record its approval at the White House and also call upon its members to express their judgment to their representatives and to the President. We must act immediately so that the President's constructive recommendation may receive the necessary support and that thereby the hungry may be fed.

G. BROMLEY OXNAM, *President*
Federal Council of the Churches of Christ in America.


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OF RELIGION

# The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

## For March 19—Religion in Every Day Life

Ruth 1:8-17

### GOD IN THE COMMONPLACE

In this series of lessons on "A Nation in the Making," the International Lesson Committee has given us one lesson which turns our thought from the wars of conquest to a beautiful story of romance and domestic life. The author of the story and the time of the writing are alike unknown. Many expressions in the story would indicate that the incidents described took place many years before it was written. It is very probable that the writing was done near the time of the return from the exile.

Differing from the writer of the book of Joshua or Judges, the writer of Ruth makes no attempt to moralize or give a spiritual application. If the story was written near the time of the return from Babylon, it is possible that the writer was trying to soften the blow which fell on many Hebrews when Ezra and Nehemiah required them to put away their strange wives.

No doubt there had been many women of the nations round about who had not only married Hebrew men as did the two Moabite women, Orpah and Ruth, but like Ruth, had come to believe in and worship the Hebrew God, Yaweh. If the author was trying to justify intermarriage, he could not have done it any better by any kind of preachment, for here is a simple, beautiful story of home life in which the heroine, a foreigner, is of the ancestry of King David and Jesus Christ. The hero of the story is from the strong, established land-owner class, a man who had good standing in the community and is pictured as a noble character. While Ruth is a poor gleaner, her loyalty and fidelity to her mother-in-law set her apart from the other gleaners as a virtuous woman.

#### ROMANCE IN RELIGION

It is very interesting to trace through history, the attempts of people to prevent intermarriage of their group with people of "another kind." It would seem that since God "hath made of one blood all nations of men for to dwell on all the face of the earth" there would be little clash between peoples because of color or language. In spite of all the prejudices the older generations can create and all the social pressure they can exert and all the laws they can pass, romance has a way of defying them all, cutting across every barrier society can build, uniting individuals by bonds greater than life itself.

It is probable that romance has done far more to amalgamate nations and races the world over than any other single influence. Unfortunately religion has more often tended to be exclusive, yet a great many times those who have defied law and conventions in order to follow some inner drive have made outstanding religious contributions to their chosen group.

An incident in the writer's ancestry illustrates this truth and no doubt it can be matched by almost every Quaker family. My great grandfather was turned out of Meeting for marrying a Baptist girl. Two years later she joined Friends and grandfather was reinstated. In 1835 they moved to Indiana, settling in Chester, four miles north of Richmond. Great grandmother, the one-time Baptist, was the first minister to be recorded by the Chester Friends Meeting and was the real exponent of Quakerism for the family.

Ruth brought to her chosen people a strength of purpose and fidelity that would be an asset to any people. Evidently in the joy of living with her husband and his people as well as in the great sorrow which befell the three women, Ruth found something to which she wanted to give her life. The words of her consecration will remain as a classic for all time. Her utter abandon is a beautiful example of what a complete surrender to the will of God should mean to every Christian.

Orpah was the practical, common-sense individual who weighs carefully cause and effect. To go with Naomi would be the loss of everything worth while, so she thought. Ruth was leaving just as much behind. The difference was what she saw ahead, a difference between faith and a lack of it. The reward for Ruth was a combination of pure religion and romance, a combination which knows neither defeat nor failure.

*Questions*:

What was the origin of the people of Moab?

Did Naomi make a mistake when she took her two single sons among foreign women?

What tradition or law did Boaz violate when he married Ruth?

P. M. T.

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## For March 24—Forces that Unify a Nation

I Samuel 7:1-8, 13-15

### COHESION IN A NATION

When the several tribes moved into the Land of Canaan they went their own individual ways without a great deal of care for the activities of the other tribes. Two and one-half tribes settled on the east side of the Jordan river. The other tribes scattered from the south country of the Philistines to the Lebanon Mountains in the north and to the Great Sea on the west. It was only as they were attacking some of the nations round about that two or more tribes would join forces to defend themselves against a common enemy, only to go their separate ways as soon as the danger was past.

One of the major creative, cohesive influences in the life of the tribes of Israel was the common religion of the faithful ones who made their annual pilgrimage to Shiloh. The ark of the covenant was kept in the tabernacle. On one occasion the Philistines captured the ark and carried it away only to discover that it brought them nothing but grief. They voluntarily sent it back to the Israelites. The Levites who ministered in the tabernacles became the ruling class even though the judges and kings constituted the military front. Many times the judge or king would consult the high priest before undertaking any major activity. It was this close relation of church and state which eventually brought all the tribes under one government at the time of King David. While for a time they lived under a monarchical form of government, back of their king, they felt there was always the unseen presence of Jehovah keeping guard over his own and guiding them through their rulers. In reality they remained a theocracy to the time of the destruction of Jerusalem.

#### THE GOOD IN NATIONAL LIFE

Since nations are one form of community there is no evidence that all national life is bad as some would have us think. There is a sense in which a family must preserve its own identity to be of the greatest service to society as a whole. It is only as the family becomes the end to its individual members that it becomes a problem family in any larger community.

When the influences and forces which

(Continued on page 78)

# THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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# In the Editorial Range

## Bread Might Win The Peace

*Since this was written some concessions toward relief have been announced, but they are by no means adequate. We should press for full scale feeding.*

DAY by day we are losing the peace. Moment by moment a secure future is slipping farther from us. We are still killing people. They are murdered by our neglect. Not only so, but death by starvation is more disastrous for peace-mindedness than is war itself. By refusing food to our former "enemies" we are not correctively punishing any one. We are helping the defeat of humanity. Starved, emaciated men can never be expected to build democracy. Again and again it has been said, "We can't build a secure world on the bones of little children who were starved to death."

All of this is happening when our Government could at least open the mails and methods for getting food to the American Zone in Germany. Difficult transportation? Surely, but how did we get the bombs and guns transported? The army is ready to have us feed the Germans. Why the delay! A veritable deluge of requests is going to the Government from many denominational and smaller church groups. Friends' groups should be no less active. Write the President as individuals and groups.

King Herod who slaughtered the infants might gape in amazement at the thousands, if not millions, which our "enlightened" civilization is now killing with slow death. Don't forget, well-fed Americans, that this generation growing up with twisted bodies, warped minds and vengeful memories will be your neighbors in the next generation. Perhaps in the sight of God there is only one picture more sad and less hopeful than these ill-fated peoples, and that is the minds of people, calloused, indifferent or perhaps unaware of the slow mass murders in Europe. If we do not feed them we are no less a menace to world peace than are they.

Some day a loftier race will know that the words of the gospel of love are not soft sentimental whimperings, but words of steel and flint. Right now our nation stands before the judgment bar of God. "If thine enemy hunger, feed him . . . I was hungry and ye fed me not . . . and these shall be turned into everlasting torment."

Why must we load torment on our children and our children's children? Break the old cycles of vengeance. They have brought nothing but misery and defeat.

Repent and believe the gospel! Get food to the hungry!

## Implementing The "One World"

IT may take a long time for America to shake off the thought forms of the dead day of isolationism. It is much easier for her to commit herself in words to "one world," to the United Nations Organization and similar ideals than to make the necessary moves to insure world order. We do not get the security of "one world" by merely preaching the ideals or even by setting up the organization.

Finally the habits of isolation must be broken and a new set of world-minded habits replace them. The slowness of Congress to assume our portion of UNRRA and the apparent strong minority opposition to the loan to Great Britain are illustrations of outmoded habits of thought. To be sure, not all of the opposition arises to the fundamental need for such reconstructive measures, but rather against certain provisions in the involved legislation.

Even so, any reluctance to assume economic responsibility for our professed ideals is largely fed from the soil of traditional American isolationism. Many Americans and many of our newspapers now raise a cry reminiscent of our provincialism of a quarter century ago.

Our social and political enlightenment comes far more slowly than do the world economic forces into which our self-interest has led us. We want the values from a stable world commerce, but we are not well enough prepared to see the necessary price which it exacts. No nation can finally skim off the cream into a permanent standard of living far superior to its neighbors. The day of reckoning finally comes. If we could only have the foresight for intelligent planning far in advance!

## Security Through Necessity?

THOSE whose memories include the first world war find the post war attitudes of that time and those of the present period an interesting study in contrasts. Twenty-seven years ago there was a definite reaction toward isolationism and a highly emotional-

ized defense of national sovereignty. Any political leader in 1919, declaring for a world organization in which American sovereignty would be measurably limited, would have been relegated by popular scorn to political oblivion. Witness now the voices of some senators who declare for world government and a corresponding loss of American sovereignty.

What has happened? Why can senators now declare for objectives which only radical idealists advocated in 1919? Have we in twenty-seven years become so greatly transformed? The answer is "Necessity." Necessity is the mother of invention in things social as well as mechanical. It is not a wave of altruism that has struck us, though we hope that there have been definite advances in sheer love for our neighbors. It is, to say it in the most commending words, a reaction of enlightened self-interest. We must do it or perish. Look carefully back of all these concerns for world security and you will find the "atom."

Strange isn't it that we kill our prophets and hound our radicals in one generation and then follow their counsels in the next. We refuse to make needed repairs, to anticipate changes before a complete breakdown occurs. Then when the old structures collapse in a time of crisis, we have to enter a very expensive program of social and political reconversion. The UNO is our immediate opportunity. We must improve it in the direction of world government. If we could do it because we love our neighbors, it would last. If we do it because of necessity—well—who knows! At any rate we must give the effort our faith and our hard work.

## Paragraphing Our Views

For several weeks America has been almost strike-bound. Some of the industrial disputes are now being settled and thousands are returning to work while similar conflicts are threatening elsewhere. Getting answers to disputes by sheer pressure has been practised for many years by both management and labor. In the former it is the silent, subtle pressure of dollars, in the latter it is the more dramatic, newsy pressure of men. Neither way is ideal and therefore is ultimately less than Christian. There is no substitute for the sharing of all facts with all parties concerned, in the spirit of goodwill. Both groups must move from "dollar defense" and make human values central. We cannot presume to declare for one side or the other in any given industrial conflict without much technical information. They who seek high economic standards of living and they who defend them may be very much alike. We need a new sense of values and new methods of resolving problems. In the Christian faith men, as such, are never a means but an end. Men as spiritual beings, and not money, must be the ultimate goal of all industry. The way to the goal is often very complex.

* * * * *

When is the war over? Declaration of the end of the war has not been indicated—apparently in order to retain certain wartime controls. As a result, Selective Service and the drafting of men have continued, with some relaxation through revised age limits, etc. So long as this is true, we have peacetime conscription without special legislation. The problems of legislation and administration in effecting reconversion are complex. Which controls may be continued to advantage we do not know, but we should not ignore many inequities which result. It is well that Friends administration of CPS will be discontinued March second, thereby avoiding official participation in a system which is essentially peacetime conscription. Friends should note the call by Paul J. Furnas in this issue.

* * * * *

The Committee to select a site for the United Nations Organization rightly resorted to a blimp from which they got a bird's-eye view of the several landscapes. We could well wish that UNO could also get a bird's-eye view of their problems—a kind of "Man from Mars" survey. Objectivity is hard to attain in any review of world problems when the representatives have their backgrounds in their respective nations. It is difficult to shift from the viewpoint of national interest to that of human welfare, but only such objective appraisal of problems can solve them. If UNO could only resort to the "blimp" now and then for a total and objective survey!

* * * * *

One day in London, Edward Stettinius, Chairman of the American delegation to UNO, said to Gromyko of Russia, "Andrei, you and I have been in this thing a long way together—Dumbarton Oaks, Yalta, San Francisco, and now London. Our child is almost ready to walk and soon it will learn to talk." To which, Gromyko, quick as a flash, replied, "Yes, that is true. But when will it get its teeth?" One might answer, that if it does it will really bite into the Russo-Iranian dispute and other problems.

* * * * *

Can there ever be a Christian prison? If "prison" means a place of punishment, then it can never be Christian. If it is a place for necessary restraint and correction, then it may be Christian but it may require a new name. The name is not important, but the concept of our responsibility for those who infract the laws is important. Our continuing Prison Committee may give us guidance on that problem.

* * * * *

"Tremble King Alcohol for we shall grow up." That line recalls the attitudes and texts for children of a past day. King Alcohol has recognized the sound psychology implied in that statement. Now he has us trembling as we see the alluring taverns of our day inviting the youth of the nation to "refined" drinking. From social cocktails and mild drinking in church homes, to pubs, taverns, and restaurants the subtle education by King Alcohol is being pressed. Our homes and our youth should recognize the sham of popularity and resist its invasion.

* * * * *

The term, "Reverend," which many denominations attach to the names of their ministers, is not suitable for Friends, according to an editorial in *The Northwest Friend* of Oregon Yearly Meeting. We heartily second the objections. Equally meaningless is the

term, "Brother," often reserved for addressing ministers. Brotherhood is not a closed prerogative of ministers. We would lay no burden of proof on other denominations. We only say that it seems to us unfitting for Friends. We are reminded of the story depicting a Saturday church announcement as follows, "The Reverend John Smith, Ph.D., Lit.D., S.T.D., D.D. will speak at the First.....Church tomorrow morning. His subject will be, 'Paul.'"

* * * * *

"Train yourself for the religious life" (Moffatt) is the instruction written to Timothy. It is important counsel. Training for everything else is taken for granted, but not for the spiritual life. Prayer, in some form, is almost instinctive, but effective prayer, interpreted as communion with God, requires constant practice and diligent self-training to unlock the vast resources of life. As individuals and as families, we should give more time to worship and contemplation. It is a fine art. Anyone can do it, but anyone can make it more effective by constant practice.

E. T. E.

# What About CPS in 1946

By Paul J. Furnas

AS Civilian Public Service enters 1946, its objectives have been redefined in the light of the present situation.

The American Friends Service Committee desires that the Government program of drafting men be terminated at the earliest possible date. Meanwhile, however, it feels a continuing responsibility to render those services which the Government does not provide to men in CPS and in prison. Whereas we feel that the primary responsibility for material services rests with the Government, we believe that conscientious objectors should not be deprived of these resources in the event—which now seems certain—that the Government does not provide them. It is the continuing opportunity of Friends to share the men's witness by making the services possible.

It is the purpose of this article to set forth for the appraisal of Friends the plans for the continuing work for conscientious objectors by the American Friends Service Committee.

### WHY WE WITHDREW

In the first place, *what is meant by saying that Friends have decided to withdraw on March 2, 1946?* In December, 1940, when a working agreement was reached between the "Peace Churches" and Selective Service, it was clearly understood by all parties, and so stated, that the program was being initiated on a trial basis for six months and could be terminated by either party on reasonable notice. Later, after Pearl Harbor, through changes in the law this became the duration plus six months, but still with the understanding that either party could terminate the agreement on reasonable notice.

When it became evident that there was the possibility of peacetime conscription, Friends had to decide what their position would be. Since we oppose the initiation of such a system, it was important that we avoid being drawn into a compromising position by the back-door route of continued administrative responsibility for Civilian Public Service. Therefore, it became our duty to define the point at which we would draw the line. With strong unanimity, it was agreed that we would continue our administrative responsibilities for a final six months period dating from the termination of hostilities on V-J Day, and due notice was given promptly to the Government officials with whom we have been dealing. There has been general approval of this decision.

On the other hand, Friends are concerned for the men in our CPS camps and units and what happens to them. It should be said that three hundred and sixty-two or 22.71 per cent of the men under our care had been discharged by December 31, 1945, and that unless the announced Government rate of discharge can be increased, an additional two hundred and twenty-five men will have got out by March 2, leaving about one thousand men to consider. For these men we propose to continue our services, and it should be noted that there is no indication that opportunity to render those services will be denied us. Indeed it is clear that our interest in and service to the men will be needed because Selective Service is in no position to undertake much more than the physical administrative responsibility.

March 2, therefore, affects our relationship to Selective Service and terminates our administrative responsibility in camps and units, but in no way lessens the need of our services to CPS men and their families.

### THE CONTINUING NEEDS

*What are the services to the men which we propose to continue and on which our budget of $206,000 is based?* They are several, and because of the demonstrated need and in order to complete the program in an orderly and honorable fashion, the Friends' Civilian Public Service Committee has approved what it will cost.

In the first place, while men are still in camps and units, it is our hope to provide for them religious resources which they may want in the form of visitors, books or other materials, and in helping them establish contacts with like-minded persons. Furthermore, it is our plan to help men continue their studies by correspondence courses or in near-by colleges, and making available to them tuition where they themselves cannot supply it. We hope to provide books, magazines, and pamphlets of particular interest to conscientious objectors, and also to assist them in recreational activities which appear to be needed and which Selective Service does not provide.

Secondly, there are the needs of men with families and dependents. These needs will continue until men are discharged and settled in normal life again in self-supporting jobs. The peak of this need has been passed, with two hundred and thirty-one active cases in December, of which ninety-five received financial help. From this time on there will be a gradual drop in the number of cases and the costs, but there will be some cases as long as there are men in CPS or prison. It is clearly our duty and opportunity to continue our services to these men through to the end. In the 1946 budget is an item of $33,000 for this purpose.

Third, there are the temporary needs of men from the time of their discharge until they receive their first pay checks. Many men, after four or more years of unpaid labor, come out with no resources. A man may need money for a new suit before he can start work, or to pay for a ticket to get to his new job, or for meals and lodging until his work starts. These are tangible and definite needs. All are agreed they should be met. Our estimate for this purpose is $18,000.

Fourth, there are men whose educational plans were interrupted when they were drafted. Whatever the level, many CPS men still hope to take up where they left off, although some have changed their plans. With the generous cooperation of Friends' colleges and secondary schools, arrangements have been worked out jointly whereby no man need become discouraged if he has the ability and desire to complete his formal education. In the budget we have allowed $15,000 for this need, and another $15,000 will be added from other AFSC funds.

Fifth, the men who plan to go into a business or to practice an independent profession of some kind on their own will need counsel and advice. We propose to furnish that to the best of our ability, calling on Friends and others for consultation with the men. When a promising plan has evolved, in many cases a character loan will be needed because a man will have no resources or collateral to offer for the customary bank loan. To the extent that loans are not available at reasonable rates, we propose to guarantee such loans on a three per cent simple interest basis, through the Small Loans Department of the Provident Trust Company of Philadelphia. In our budget we have allowed $20,000 for this purpose, with a limit of $2,000 to any one individual.

Sixth, there are services to the men of an advisory or consultative nature, such as providing a clearing house on job openings, finding the right man for the right job, helping men to decisions as to what they want to do after demobilization. There are medical problems to be met, and a score of services of personal nature to men who have been out of circulation and so need temporary lifts until they have established themselves on a confident and self-reliant basis. For this and the following purpose the balance will be needed.

Seventh, there is need for the staff and administrative control to implement this program. As the need shrinks with more men being discharged, there will be a commensurate decline in the administrative cost of the program with a staff that will shrink month by month during the year, but an adequate personnel is essential.

THE FINANCIAL NEED

*What will the program as indicated cost, and what is expected of Friends?* The conservative estimates we have made indicate a cost during 1946 of $206,000 which is forty per cent of the $509,000 budget for 1945. The very heavy part of the expense will fall in the first half of the year, particularly in the first two months, January and February. Therefore, if all Friends' Meetings could set as a goal one-third of the 1945 quota, and if that amount could be made available during the first five months, our income would be adequate to meet the expense, provided income from other sources holds up to a similar level. The difference between the forty per cent of the 1945 budget to be spent and the one-third requested will be cared for by the current assets with which we start the year.

It will not be easy to find this much money; it will continue to require sacrificial and devoted service and giving on the part of all friends of CPS if the program is to be closed in an orderly fashion. Because of the obvious need and the fundamental rightness of what we propose to do, we have been encouraged by Friends to go forward to completion and to make known our needs. We believe the money we need will be forthcoming when the purposes for which it is to be used are fully understood.

# Will American Farmers Cooperate?

By Glenn D. Everett

*There is wide disagreement on the President's plan for feeding Europe, but there should be no disagreement on the necessity of feeding Europe by one means or another. This article should stimulate thought on both the ideal and the methods.*

AMERICAN farmers are going to be faced with an important moral question during the next few weeks. They are going to be asked, candidly and frankly, by Government officials in Washington to give up part of the lucrative profits presently being obtained from livestock production in order that the wheat and other grains now being consumed by their herds and poultry flocks may go to feed the starving people of Europe.

President Truman has warned the American people that the world faces a food crisis which may prove to be the worst in modern times. Only through superhuman efforts, said the President, can mass starvation be prevented.

More than 140 million persons will have to live on an average diet of 2,000 calories a day for the next few months, and about 100 million will be receiving an average of only 1500 calories or less, according to estimates made public February 6 by the Emergency Economic Committee for Europe. An average of 2,000 calories daily is considered a bare minimum for safety, while UNRRA regards 2,650 as necessary for full health and efficiency. American consumption averages about 3,300 calories a day.

I

The President has spoken with refreshing vigor in outlining a strong nine-point program designed to increase exports of wheat to the urgently required level of one million tons a month. One point of this program is to ban the use of wheat, and sharply reduce the use of other grains in the manufacture of alcoholic beverages. Another point will require Americans to use only brown flower, while still another restricts bakers' supplies.

The ninth point, and the one with which officials anticipate the greatest difficulty, is to order the feeding of grain to livestock reduced.

No doubt exists as to the necessity for this program. UNRRA got only 400,000 tons of wheat in January, when its minimum requirements upon the United States, Canada, and Australia called for 700,000 tons. It was the United States that fell down in supplying its share. As a result, thousands of people are dying of malnutrition and disease in Europe right now. Women, children, and aged people predominate among these helpless victims of war and of broken promises.

When President Truman's advisers hastily inquired into the cause for this breakdown in export shipments, they found that heavy orders for millions of bushels had exhausted the supplies of major seacoast terminals and that not enough new wheat was moving into these terminals to fill the ships that were waiting. The wheat was staying on the farm—369 million bushels were estimated to be on farms on January 1—and meanwhile, consumption of that wheat had increased thirty-four per cent during the last three months of 1945, an alarming and unexpected jump. That high consumption was largely the result of increased feeding of livestock.

II

The railroads, to the extent that they may have been responsible for that wheat remaining on farms, have been given stern orders under point five of the President's directive to give absolute priority to shipments of wheat to seaport terminals. Under point nine,

farmers are now being asked to do the same.

They are being told that it is more important that wheat should go to the starving people of Europe than that it should go to fatten already abundant livestock herds and poultry flocks in this country.

Unfortunately, the issue may not always be so clear in the actions which the Department of Agriculture may take in the coming weeks to implement the President's program. First, the Department is unquestionably going to have to break some commitments which it has made to farmers in order to make livestock production more profitable to them. These present commitments, in official opinion, make the heavy feeding of grains to livestock entirely too profitable when those grains are so badly needed for human consumption.

For instance, the price of heavyweight hogs (over 225 pounds) is probably going to be dropped from $14.75 per cwt. to $14, with a proportionate increase in lightweight hog prices to discourage feeding hogs past 200 pounds in weight. Marketing of highly finished cattle will also be discouraged.

Hatcheries have twice as many orders for baby chicks this spring as last. Something will be done to curtail prospective hatchings, to keep huge flocks of chicks from eating up grain so urgently needed for human consumption abroad.

The price of corn may be increased to discourage feeding. All of these steps are going to mean, in effect, broken promises by the Department of Agriculture. In the short run, they are often going to mean inconvenience and reduced profits for the farmers affected.

III

It can be argued that the Government never should have made such promises, but at the time made they were felt, however unwisely, to be necessary to build up meat and poultry production in the face of civilian shortages. Officials contend that they never dreamed that when wartime demand stopped, civilian demand would continue so strong that livestock feeding would be increased nearly fifty per cent. They never realized that starvation would be so acute in war-stricken areas that abundance in wheat would disappear almost overnight, leaving the whole world with an acute shortage. As late as December a wheat shortage was thought impossible.

Secretary of Agriculture Clinton P. Anderson has courageously declared, "People in the world are starving. Our commitment to feed starving people must take precedence over any other. The world food situation has gone to pieces; we must take prompt action."

Speaking for the public record against the advice of his Under Secretary, he minces no words in letting farmers and consumers know that the pinch is going to hurt, and that meat rationing and other wartime controls may have to come back. He has declined to resort to political evasions.

The President and the Secretary of Agriculture have done what the Friends and other religious groups interested in relieving world suffering have urged them to do. They have applied drastic restrictions on American consumption of food products so that we can export enough to keep our fellow men in less fortunate lands alive.

IV

Farmers are being asked to reduce the feeding of grain to livestock, even though it involves financial sacrifice. They are being asked to sell their wheat rather than holding it for a possible ceiling price increase or as a "hedge" against inflation. They are being assured that their wheat will not go into alcohol manufacture, that it will not go into luxury flour or cakes or pastries, and that it has an A-1 priority on the railroads for shipment straight to European-bound ships.

The question which all Washington officials now watch is this: Will farmers cooperate? Will they support the so-called "farm bloc" representatives who are certain to talk only of broken promises of livestock profits?* Or will they think as they feed grain to their animals of what that grain, if turned to human use, would mean to starving people in Europe? Farmers are faced with a serious moral question from which certain aspects of Christian conscience cannot be divorced. The Government was faced with the same question and has at last made a firm decision. Will farmers support this decision? Will they let the President and the Secretary of Agriculture know they support it?

*For an example of the "farm bloc" opposition, see the resolution introduced almost immediately in Congress by Rep. Edwin Arthur Hall, of New York, to ban all exports of wheat until (a) there was enough on the market in the United States to supply all livestock feeders with all that they need, and (2) to assure a normal production of white bread. Several speeches have been made denouncing the President's action.

# The Workings of Song

By Howard Elkinton

WHEN with the Doukhobors this last summer, I realized again how the repeated singing of their Doukhobor songs work constantly for the cohesion, encouragement, and the delightful social intercourse of members of the various communities. The Doukhobors literally live in a stream of song. Their wealth in this regard is much like the Welsh. It makes Quakers of the Anglo-Saxon Puritan tradition feel their poverty.

The Doukhobor singing is done without aid of instrument. The songs divide into three general groups with some over-shading. The smallest group is, in some ways, the most interesting. It represents what one might call the liturgical songs. In the seventeenth century when the Doukhobors, like the Quakers, were 'gathering' into a people, they were under much persecution by the Greek Catholic Church and civil authorities. They attempted to sing together in the joy of the Lord but the Psalms they sang were under the ban so that when they sang the Psalms in Russian they not only advertised their whereabouts but also furnished the police a handle for arrest. Hence they devised the practice of merely singing meaningless syllables. In fact, one song sung at their meetings for worship consists of the monosyllable "Je." When one hundred voices equally divided between men on one side and women on the other, with variants of parts, and with modulations of tune, all join in singing this liturgical hymn, it is very impressive. The song lasts twenty minutes to half an hour. In effect it is not unlike the Hallelujah Chorus. Repetition, shading, answering parts all add to the extraordinary service.

There are roughly some fifty songs of this nature, some of rigid stripping to monosyllables, others furnished with a richer burden of words, but all stemming from the Psalms of David or Biblical songs converted several centuries ago into Russian. They are obviously deeply religious in feeling and, for the Doukhobors who have suffered periods of great persecution, have an unusually rich, nostalgic meaning. The second group of songs are the equivalent of our hymns. They vary, however, from straight hymns to folk songs of considerable religious feeling.

Similar to this particular song is one I fancied because it was so human. It illustrates how these songs shade off from 'hymns' into folk songs. It is a song of courage and entreats the singer not to be faint-hearted because the neighbor does not understand. God understands.

The third group of songs are strictly folk-songs. They are delightful in their variation of place and time and theme. They all have a little twist, a touch of Eastern irony or some special hold on the heart.

There are countless songs that have come out of Russia which these Russian voices, now in Canada, sing with all

the power and volume and euphony of the Cossacks. My friends Fred Peregoodorff, Simon Horkoff, and Michael Deackoff and their wives and neighbors in Verigin, Saskatchewan, know some two hundred songs by word and ear. They live in the stream of song.

At Verigin there still lives Peter Fedorovitch Saliken. He is a Ijkutski; that is one of the Doukhobors who spent ten years or more in exile in Siberia. Good old Peter still carries the welts from the lash when he was whipped because he was a Doukhobor. He was with us at Michael's house when we spent several hours singing. To Peter Fedorovitch the story of the traveler who reached a lonely village in Siberia has a rather especial significance. The song is delightfully whimsical in its irony and grimness.

THE VIVIDNESS OF THE SONGS

There are several prison songs all having come down out of experience. There are also many *Troika* songs which involve the three horse sleigh. One very jolly, galloping song has a lilt and dash that far out-prances "Jingle Bells." The snow squeals under the runners of the sleigh, the night is so frosty. The horses snort, the fog of their hot breath bursts into the night air. The stars glitter and the driver talks to the stars, shouts to them as he cracks his whip with the sound of a pistol shot. It is a wonderful winter *Troika* song with all the bells tinkling in riot.

And so the stream of Doukhobor song pours out, literally hundreds of these songs sung at meals before eating, after the convivial experience of a dinner, often long into the night. Families visit each other in winter when the work is light and have wonderful fun singing these songs, of worship, of work, of pathos, of suffering, and of love.

We had had a meeting in the House of Prayer in Verigin. I had regarded with puzzled understanding the two sayings that were on the wall. On one side "Toil and the Peaceful Life," on the other side, "The Welfare of the Universe is not Worth the Life of One Child." Anastasia Chernoof, and the other women present, had sung in answering unisons to Fred Peregoodoff and the men on the right. I noticed that the song just sung had affected Maria Sookereff so that tears stood in her eyes.

When we stepped out on the porch that faces south there was the full moon in its splendor looking over the prairie. It seems that the moon comes bigger over the vast land of Saskatchewan. A storm was moving in from the west and cloud fingers reached toward the moon as if to snatch it from us. The sky in conflict was wonderful. It was so grand that all stopped on the steps to sing another song, another love song which described in those wonderful, swelling tones and words the power of the light of the full moon as it falls on lovers the wide world round.

The gift of song works for the Doukhobors in a marvelous way. Fortunately various groups of young people, at Grand Forks, at Brilliant, and at Shoreacres in British Columbia, are seriously interested in preserving this talent which actually is passed from hand to hand like a jewel. In Saskatchewan at Blaine Lake, Buchanan, Verigin, and Kamsack there are those who regard these songs affectionately and seriously. The Doukhobors live in a stream of wonderfully rich and effective vocal music—the power of song.

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## BLESSED CONFUSION

From "The Pacific" comes a story of how an Episcopalian chaplain led a party of Jewish sailors to a Japanese Presbyterian church for Rosh Hashanah, and ended up in a Buddhist Temple. When the Jewish New Year came, the battleship "Alabama" was anchored in Tokyo Bay and Lt. Comdr. Charles Leslie Glenn, who was the senior chaplain, planned the services. At sundown the Jewish enlisted men and officers gathered in the crew's reading room and intoned the ancient liturgy, led by the Episcopal clergyman. Chaplain Glenn said he was a "little uncertain about when to stand and when to sit, but a well-versed signalman, who was in the front row, helped with whispers and gestures."

The next day all the Jewish personnel of the Third Fleet had been invited to a service at the "Presbyterian Church two blocks from the Customs House." Since the ships were actually nearer the Yokosuka Naval Base than any other, they assumed that the church was in Yokosuka. About four hundred men set forth in search of the church. The "trail" led them to the Japanese Naval Headquarters, to the office of the mayor of Yokosuka and then to a church miles out in the suburbs, which proved to be the wrong church. Apparently the service was in Yokohama or Tokyo. But the Japanese clergyman was polite and brought out some fans as souvenirs for the boys.

By then it was too late to reach the larger cities before nightfall, so the group went sightseeing. Eventually they came to a Buddhist Temple where they were received with great courtesy and given more souvenirs; this time paper lanterns. It was late afternoon and the final service of the Rosh Hashanah had not been held. After a consultation with the servitor of the Temple, permission was granted for Chaplain Glenn to hold the service there. So as the sun sank in the West, the last tones of the Jewish New Year ritual floated through the ancient Buddhist Temple.

## FRIENDS TO HOLD NATIONAL EDUCATION CONFERENCE

The first general post-war conference on education, and possibly the most significant conference of its type in the history of the Society of Friends in America, will be held in Richmond, Indiana, next October 17-20. It is announced by Clyde A. Milner, president of Guilford College, and chairman of the Association of Friends Colleges.

Decision to hold the sessions was reached by members of the Association in their annual meeting at Cleveland, Ohio. It was suggested that all Friends' colleges, elementary schools and preparatory schools in this country send three delegates each, these to include the president, headmaster or principal, a member of the board of trustees or controlling board, and a member of the faculty.

A preliminary study is projected for the next few months for the purpose of publishing in brief form an analysis of the nature and function of Quaker education. The Association selected Dorothy Lloyd Gilbert, Quaker teacher, writer and historian, to be responsible for the preparation of this brochure. According to Clyde Milner, this publication would be "a brief statement concerning the distinctive features of Quaker education which could serve as a basis for discussion in each institution. The tentative plans for the conference in Richmond," he explains, "emphasize the forming of interest groups at which the results of the studies from the various campuses will be shared; it is then hoped a more complete formulation of objectives of Quaker education will evolve, which can be put into printed form."

He also called attention to the fact that the educational conference will be sponsored not only by the Association of Friends Colleges but also by the Board of Education of the Five Years Meeting of Friends, of which he is also chairman.

Institutions belonging to the Association are Guilford, Haverford, Swarthmore, Earlham, William Penn, Wilmington, Friends University, Whittier, Nebraska Central, Pendle Hill and the American Friends Service Committee. Associated with this group also are Bryn Mawr and Pacific College. The planning committee responsible for the preparation of this general conference to study Quaker education includes Errol T. Elliott, editor, THE AMERICAN FRIEND; Thomas E. Jones, president-elect of Earlham; Richard McFeeley, headmaster, Friends Central School, Overbrook, Pa.; Wilbert Braxton, principal, Barnesville school, Ohio; Dr. John Nason, president, Swarthmore. Other members are to be added.

# Youth Leaders Plan Action

By Charles F. Thomas

TWENTY-FOUR youth leaders representing four Yearly Meetings—Nebraska, Western, Indiana, and Wilmington—declared themselves ready to launch out with renewed vigor to enlist youth for Christian discipleship and the Quaker way of life as they met in a two-day conference at Spiceland, Indiana, on February 1 and 2.

Moved by the *urgencies* of "the atomic bomb versus civilization," "a rapidly disintegrating influence of non-spiritual and immoral philosophies and practices," and "a lost vision of the word of God," those in attendance were determined that the Christian gospel of forgiveness, humility, love, morality, redemption, faith and brotherhood must be convincingly presented to youth and by youth *at once*.

### Facing the Urgency

Isaac Harris, chairman of the Youth Department of the Five Years Meeting and of the Indiana Young Friends Committee, opened the conference with a powerful gospel message. He outlined three urgent needs: our need for Christ, His need of us, and our need for each other. He declared, "It is Christ for us and us for Christ, or ineffectiveness and confusion." He challenged youth leaders to make young people feel "that they are indispensable in the Christian program."

Speaking of current trends and problems in youth work, Glenn Reece, superintendent of Western Yearly Meeting, pointed out various national youth movements, the present emphasis upon evangelism, and the growth of denominational youth fellowships. He admonished leaders in youth work to realize that content is more important than patterns and that we must have faith in what others are doing.

Mack Jones, pastor at Spiceland, discussed the making of an effective Christian appeal to youth. "Convince youth that as Christians they can do all things better," he advised. "There is joy in being Christian," he told the conferees, "and any long-faced religion will not be attractive to youth." Pointing out the interests of youth as we see them day by day, such as basketball, boy-girl relationships, ethical problems, guilt and fear, vocational interests and integrated personality, Mack Jones insisted that the youth program must meet the needs and interests of youth and help them in daily living.

Throughout the conference, it was evident that the youth program must be directed toward parents and the home, toward correlation with the high school and other youth agencies, and must be made effective in reaching the young people in the church families. Then there may be more possibility of challenging unchurched youth.

James Terrell of Wilmington, speaking as a young person, asked for guidance of young people in experiencing the reality of God, for a true practice of the Christian ethic, and for more opportunity for silence in our meetings for worship.

### Immediate Objectives

Charles F. Thomas, secretary of Young Friends' work in the Five Years Meeting, directed the closing discussion looking toward immediate purposes and strategy in our youth program. Out of this discussion came a specific plan of action. The first result was the selection of three immediate objectives:

1. That as youth leaders we prepare ourselves for the quality of leadership essential to meet the present need and challenge. This will involve inner preparation of spirit and mind, additional leadership training, a trust and confidence in each other and continued fellowship such as provided in this conference.

2. That we seek for ourselves, and help young people to gain an awareness of God and fellowship with him.

3. That we proclaim "Christian discipleship for an atomic age." Discipleship is the answer to the need for a way of life which will be equal to the era in which we live, an era which some say began on August 6, 1945, with the first atomic explosion. Such an appeal must offer to young people the full redeeming and empowering benefits of accepting Christ, an understanding of Christian living and procure a complete dedication to Christian living and to evangelizing.

### Plan of Action

Following the statement of purposes, a strategy of action was outlined. It includes the following points:

1. *Youth programs should make use of conflict situations as opportunities to apply Christian discipleship.* Our Christian way of life has to be demonstrated and put to work on social tensions and problems. It should be the application of a way of reconciliation to both potential and actual conflicts.

2. *Set up definite plans for working with parents of young people.* There should be cooperation and confidence between the home and the church program with youth. Efforts in the youth program should be directed toward the home.

3. *Provide in the youth program a definite plan for enlistment and organization.* This will necessitate knowing the local community situation, having a challenging purpose, and using youth to enlist other young people. Quarterly Meetings and local Meetings shall be encouraged to organize for an effective youth program.

4. *Interpret to young people the Quaker faith.*

5. *Promote and organize Quarterly Meeting Youth Fellowships.* A plan of organization was reviewed and approved which will serve as a guide for such organizations. Copies may be secured from the Young Friends Office, 101 South 8th Street, Richmond, Indiana.

6. *Hold a coordinated Christian Mission to Youth.* It is hoped that a series of one or two-day "missions" will be conducted widely throughout the Quarterly Meetings of the Middle-West. The purpose of these missions will be to carry to young people the appeals set forth in this conference to challenge youth to dedicate themselves to Christian discipleship, and to organize for effective work and fellowship. Details of the *Mission*, and the time for conducting it, were left for Yearly Meeting chairmen of Young Friends Work to plan together.

### Marked Emphases

The meeting was marked by penitence and humility and a willingness to say that no one person or group has the whole answer to our needs. Readers not present will be unable to feel the full strength of spiritual power, or the urgency that fell upon all attending the conference. Those present dedicated themselves in prayer to be faithful in carrying forward this work, to be true to our convictions but to trust one another, and to give all we have to initiating a real revival of power and effectiveness in the program of young people for Christ and a better world.

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From *The Friend* of Australia and New Zealand, the following is gleaned. An inscription found in a shelter in Cologne, where young Catholics were keeping threatened Jews hidden, reads:

"I believe in the sun—even when it is not shining;
I believe in God—even when He is silent;
I believe in love—even when it is not apparent."

# THE DEVOTIONAL LIFE

Conducted by Leonard S. Kenworthy

## THE NEAR

God, the Great Giver, can open the whole universe to our gaze in the narrow space of a single lane.

RABINDRANATH TAGORE.

* * * *

The near explains the far. The drop is a small ocean. A man is related to all nature. This perception of the worth of the vulgar is fruitful in discoveries.

RALPH WALDO EMERSON.

* * * *

At night I went out into the dark and saw a glimmering star and heard a frog, and Nature seemed to say, Well, do not these suffice? Here is a new sense, a new experience. Ponder it, Emerson, and not like the foolish world hanker after thunders and multitudes and vast landscapes, the sea or Niagara.

RALPH WALDO EMERSON.

* * * *

Dip down your bucket where are you.

GEORGE WASHINGTON CARVER.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.

RALPH WALDO EMERSON.

* * * *

Earth's crammed with beauty
And every common bush afire with God.

ELIZABETH BARRETT BROWNING.

* * * *

Schiller, the friend of Goethe and one of the greatest of the world's literary figures, never traveled far from home, except in his reading and his imagination. Yet it was Schiller who wrote many of the great epics of the world, and for nations which he had never visited. For England he wrote *Maria Stuart;* for France, *The Maid of Orleans;* for Switzerland, *William Tell;* for Spain, *Don Carlos,* and for Russia, *Demetrius.* He lived in the far and the near.

* * * *

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

ALFRED LORD TENNYSON.

How many a thing which we cast to the ground,
When others pick it up, becomes a gem.

GEORGE MEREDITH.

* * * *

To me every hour of the light and dark is a miracle,
Every cubic inch of space is a miracle.

WALT WHITMAN.

* * * *

It is easy, O God, to give to the mission work of Africa; help us to give to the black men and women of our own community and to work as Christian brothers with them. It is easy, O God, to see the physical and even the psychological hunger of the children in Europe; help us to see the less obvious needs of affection and appreciation and understanding of the children in our home and community. It is easy, O God, to see the beauty of the Grand Canyon or the Matterhorn or Lake Louise; help us to see the beauty all around us in flowers and trees, in sky and sunset, in wheat fields and meadow streams, and in the lives of those with whom we associate. Help us to find Thee in the "Near."

## LET US DRINK OF THE CUP OF CHRIST

Let us drink of the cup of Christ,
Let us drink . . . . . let us drink. . . . .

The cup of Christ: love and sweetness;
The cup of Christ: song and happiness;
The cup of Christ: dream and tenderness;
The cup of Christ: sunshine of the day.

Let us drink of the cup of Christ,
Let us drink . . . . . let us drink. . . . .

The cup of Christ: sorrow and bitterness;
The cup of Christ: barren pathways;
The cup of Christ: thirst that tortures;
The cup of Christ: a cross rough and heavy;
The cup of Christ: supreme adventure.

Let us drink of the cup of Christ,
Let us drink . . . . . let us drink. . . . .

The cup of Christ: vision and heroism;
The cup of Christ: to give one's self;
The cup of Christ: to go through life
With spirit stripped of all selfishness.

Let us drink of the cup of Christ,
Let us drink . . . . . let us drink. . . . .

FRANCISCO E. ESTRELLO.

(Translated by DOUGLAS L. PARKER).

## MY GOD, MY FRIEND

To worship Thee is more than meditation
Upon Thy grace:
It is to have my love, my adoration,
Look in Thy face;
To touch Thy hand in daily work and pleasure;
To hear Thy voice;
To share the joy of coming to the measure
Of Thy dear choice;
To be with Thee in every act of living
As spirits blend
In hallowed sweetness, strength, and perfect giving,
My God, my Friend.

LELIA S. MARSTALLER.

## FELLOWSHIP OF YOUTH

*To the Young Friends of the Five Years Meeting*

Innumerable voices in appeal
Of diplomats and theologians cried:
"How can we ever bridge this gulf of pride;
With each perplexing question wisely deal?"
Endeavoring to make the world secure,
They laboured and they struggled to decide
How they could best create, and how provide
A universal peace that would endure.
If they should listen, could they hear the plea
That echoes with increased insistency;
That dwells in many hearts, still unexpressed,
Aspiring to the challenge of a quest?
The plea of those sincerely seeking truth:
A lasting world-wide Fellowship of Youth.

MARGARET E. TRUEBLOOD.

## IN MEMORIAM

TOM ALDERMAN SYKES

Tom Alderman Sykes was born in Northampton, England, July 2, 1880, and passed away January 24, 1946, at his home in Thomasville, seven miles from High Point, North Carolina, as a result of a series of heart attacks. The memorial service was held in the High Point Friends Meeting of which he was a member and burial was at near-by Springfield.

Tom Sykes came to the United States in January, 1910. Although he was educated in England, he took a short course at Chicago University going from there to the Friends Academy in Bloomingdale, Indiana, where he taught botany and geology and was physical instructor. On August 29, of the same year he and Elizabeth Falkner were married.

The following year Tom Sykes was encouraged by Thomas Wood, then Evangelistic Superintendent of the Yearly Meeting of Friends for New England, to take up work at Central Village, Massachusetts, where he was recorded a minister. He also ministered at East Lynn, and Lawrence, Massachusetts. While at East Lynn he became a United States citizen. From Lawrence he went to Portland, Maine, and with other interested Friends helped to revive the old Forrest Avenue Meeting.

In August, 1922, he moved to High Point, North Carolina, where he began a ministry that was to last fourteen years. During this period he was active in the organization and work of brotherhood classes, director of the Institute of International Relations at Duke University, and busy initiating camp, playground and recreation programs for whole families. He was a leader in the city beautiful movement, directing flower shows, speaking before garden clubs, and advising many people on home garden arrangements. He was active in civic club organizations, serving as local and district governor of Rotary International. He was constantly in demand as a speaker on a variety of helpful subjects. Under his leadership the High Point Meeting grew in membership and spiritual fellowship. During all these years, his concern for world peace was uppermost in his mind.

In August, 1937, he accepted the position of Personnel Director with the Thomasville Chair Company, having for a long time been interested in that kind of work. In cooperation with the State Industrial Education Department he organized and supervised a Trade School. A beautiful recreation park was developed having a fine lake affording swimming, boating and fishing. He had a great love of nature and greatly enjoyed taking young people on hikes, looking for arrow points or wild flowers, and many developed a love for these things which had always given him so much pleasure.

Tom Sykes was one who had a wide range of interests. He stood for everything good: not only for flowers and all things beautiful, not only for fun and everything wholesome, but also for civic movements and community betterment and for all things religious. There is an immortality here on earth about such a person. So we do not need to fret ourselves about the tasks he left unfinished or the pictures he left unpainted. Other hands will take them up, for he planted in the hearts of multitudes a love of beauty, a love of fun, a love of goodness and a love of God. "Their bodies are buried in peace but their name liveth forevermore."

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## TAKEO IWAHASHI

Word has come to Gilbert Bowles of the safety of Takeo Iwahashi and his family, in Japan. Those who did not have an opportunity to meet him when he was in this country some years ago may have seen his book, *Light From Darkness*, in which he tells how he lost the outer light during his student days, but found later an inner light which has guided him into a life of service for the blind of his own country. Fortunately the "Light House" which he founded in the much-bombed city of Osaka, escaped, and the girls' school of which he was principal, although partially damaged, is not beyond repair.

Robert Walker of Westtown, Pennsylvania, who sent the news, would be glad to be mailman for any who would like to write to Iwahashi San. His address is given at the end of this notice. After a visit with him, he speaks of his natural buoyancy of spirit, and says there is no doubt of his being a happy person, and having the inner light.

T-4 R. R. Walker 33941391
88 Field Hospital, APO 660
% Post Master, San Francisco, Cal.

## IN MEMORIAM
## ERNEST L. GREGORY

In the home of Levi and Lydia Gregory in Salem, Iowa, on September 6, 1874, was born a son, Ernest Leonard Gregory. The Christian home, the church and the college of the community all had much to do in shaping the trends of his life. In 1893 he moved to California and spent five years around Whittier. In the home of his parents, then living in El Modena, Ernest Gregory heard and accepted a definite call to enter the ministry. On November 27, 1900, he was united in marriage with Effie Frambes of Santa Ana and the new home was set up in Berkeley, California. In the next several years his church service was chiefly that of Christian Endeavor, Bible School and mission work.

A call to Iowa Yearly Meeting gave him service there in the ministry from 1908 to 1918. During these years he not only did regular pastoral work but also served the Yearly Meeting in various ways, and found constant opportunities for interdenominational service. In 1918 he, his wife and daughter moved to the state of Washington where he served in the Y. M. C. A. as Secretary of Western Washington Sunday School Association and as a pastor. Returning to California in 1923, he has since been actively engaged in pastoral and Yearly Meeting work. His last pastorate was for nine years with the Friends Community Church of Oakland, a church that had been founded by his father.

When physical strength waned and Ernest Gregory seemed forced to retire, he and his wife returned to Whittier to make their home with their daughter. Not willing to give up service wholly he did what supply work he could until failing health prevented even that. He passed away February 14, 1946. He is survived by his wife, Effie F. Gregory, and daughter, Catherine Gregory, of Whittier; a brother, A. Ralph Gregory of Pacific Grove, California; and a sister, Mrs. M. M. Jackson of San Jose, California.

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## PUT US ON TRIAL

Some Friends' Meetings have sent in a year's trial subscription to THE AMERICAN FRIEND for each family in the Meeting. Some Meetings renew them year by year, others leave it to the choice of the subscriber on the second year. Could your Meeting give the plan a trial?

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If by the enlargement of my life I let in human sorrow, I also let in divine consolation.

# FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

## SUGGESTIONS FOR FRIENDS STUDY GROUPS

Frequently young people's organizations, Sunday School classes, or mid-week meeting groups want to conduct a series of meetings on some topic of interest to them, but not included in the regular materials they use. What they need is a topic and a few suggestions as to sources of material. From there on they can develop the topic as it will be most helpful to their particular group. With that situation in mind, three suggestions are advanced for study groups or series of Friends' group meetings.

### FRIENDS AROUND THE WORLD

With the cessation of the war and the rapidly-growing world consciousness of all people, it might be appropriate for Friends to approach this topic of world-consciousness from the standpoint of learning about Friends around the world. Fortunately there is considerable available material, although not organized into a study guide of any kind as yet.

The Five Years Meeting has published within fairly recent years booklets on *Friends in Cuba*, *Friends in Mexico*, *Friends in Palestine*, and *Twenty-Five Years in East Africa*. The world Committee on Consultation has more recently published two pamphlets in a series on different groups of Friends, one on *Quakerism in Switzerland*, the other on *Quakerism in Japan*. Others will be forthcoming soon. Slightly different, but of value in such a study, is a quite recent booklet *Quakerism and India*, published by Pendle Hill.

Wherever possible Friends who have visited or lived in these countries should be used in connection with such programs, but the material mentioned, plus recent articles in Friends' papers, such as THE AMERICAN FRIEND, *Friends World News*, and *The Friendly Advocate* would be quite adequate without a visiting speaker.

The Mission Board is now in the process of preparing further material on those countries where there are Friends' groups which are connected with the Five Years Meeting. This forthcoming literature should greatly enhance our knowledge, understanding and appreciation of Friends around the world.

When it is suggested that a group make a study of famous Quakers, it is almost inevitable that they study George Fox, William Penn, Elizabeth Fry, John Greenleaf Whittier, and John Woolman. It is right that a study be made of these most famous Friends, but there are several Friends of more recent times whose lives might be reviewed by study groups with great interest and profit.

In Robert Bartlett's book, *They Dared to Live* is a brief but good account of Pierre Ceresole, Swiss Friend who founded the work camp movement. Further material on him appears in *Quakerism in Switzerland*. Allan Hunter has also included him in his book, *White Corpuscles in Europe*.

Henry Hodgkin, prominent English Friend who spent most of his life as a missionary in China, a leader of ecumenical Christianity, and first director of Pendle Hill, is the subject of a full-length biography, *Henry Hodgkin*, written by H. G. Wood, another English Friend.

Walter Woodward's account of *Timothy Nicholson, Master Quaker*, is another book on an outstanding mid-western Friend, which would make a most interesting and profitable biographical account for any Friends' group.

More responsible for the organization of the Young Friends Movement than anyone else was John Wilhelm Rowntree, a remarkable English Friend who died at the age of thirty-six, but not before having started a monumental series of books on Quaker history, having helped found Woodbrooke, and having helped to advance the Adult School Movement. Rufus Jones has written a brief booklet on Rowntree, quite suitable for group reading or study, and Rowntree's best writings have been collected in his *Essays and Addresses*. The writer is publishing soon a little leaflet entitled *John Wilhelm Rowntree Speaks*, which should also be helpful in a brief study of this man.

Quite different but absorbingly interesting, is the fairly recent volume entitled *Exiled Pilgrim*, the spiritual autobiography of William Hubben, a German Friend who is now editor of the *Friends Intelligencer*.

The three volumes of autobiography by Rufus Jones, *Finding the Trail of Life*, *The Trail of Life in College*, and *The Trail of Life in the Middle Years* provide a wealth of material on the best-known of living Friends.

To this literature has recently been added Dorothy Lloyd Gilbert's brochure on *Walter Woodward*. Because of his tremendous influence among Five Years Meeting Friends, this might well be studied by any Friends' group.

A book issued by the General Conference under the title *Quaker Torchbearer* was originally intended for young people, but it is a good collection of short biographies on such men and women as Lucretia Mott, William I. Hull and Jesse Holmes.

There are many others who might be studied; this list merely suggests some of the outstanding Friends of recent times about whom there is readily accessible material.

### THE AMERICAN FRIENDS SERVICE COMMITTEE

Friends in recent years have been able to undertake an enormous amount of Christian service, world-wide in extent and widely differing in nature, through the medium of the American Friends Service Committee. It would be well for Friends' groups everywhere to make a study of that organization, its motivation, its history, and its current activities.

Several pamphlets have appeared on the spirit prompting such service. Clarence Pickett has written on the *Spiritual Basis of Friends Service* as exemplified by the Service Committee, Rufus Jones has written on *The Philosophy of Quaker Service*, and Howard Kerschner has penned an account of the *Spiritual Foundation of Quaker Ministry to Oppressed Peoples*.

Numerous books have been written on the activities of the Service Committee. The most recently published and therefore the most up-to-date in its account is Anna L. Curtis' *The Quakers Take Stock*, written primarily for young people, but excellent for any older Friends as well. Out of print, but still obtainable in many libraries are Lester Jones' *The Quakers in Action* and Rufus Jones' *A Service of Love in Wartime*. More recent is Mary Hoxie Jones' account, entitled *Swords IntoPloughshares*. More specialized works have appeared on various aspects of the Service Committee's activities and can be obtained from their headquarters at 20 So. 12th Street, Philadelphia, Pa.

Probably any such study of the activities of the Service Committee should be followed by a study of local service opportunities. Very helpful in this connection would be Arthur Dunham's pamphlet, *Friends in Community Service in War and Peace*.

Such studies as these on Friends around the world, outstanding Friends, and the American Friends Service Committee should be very stimulating to any group of Friends that undertakes them.

LEONARD S. KENWORTHY.

## A YEAR OF BIBLE STUDY

The year of 1946 should bring to the churches of Christ in America a great revival of Bible study. The results of the labors of thirty leading religious educators of America, found in the Revised Standard Version of the New Testament, has been released by the publishers. Millions of copies will be bought and read this year.

A seventy-two page pamphlet giving the purpose of the revision with short articles from each of the Committee is available for ten cents. Articles in the *Penn Adult Quarterly* for April, May and June by Alexander Purdy, William Berry, Moses Bailey and Errol T. Elliott, also an article in the April *Teachers' Monthly* by Elbert Russell on the New Revision should be of special interest to Friends. Those who desire to know more about the Bible will also find in the series of pamphlets by Roy L. Smith, advertised on this page, much valuable material.

## SERMONS IN THE PEWS

New Garden Meeting, Guilford College, North Carolina, had an innovation in worship recently when Russel Branson, the minister, substituted questions for the usual sermon. Here are a few of the questions which he left with Friends gathered for worship:

What have you been doing in this Meeting until now?

What has it meant to you? Has it meant anything?

What would you do right now if you were the minister of this Meeting?

How would you conduct this service? What would be your purpose and aim?

Has God ever talked with you? What did He say?

Have you ever known that you were God sent? Where did you go, what did you do?

These questions were then silently pondered by Friends. After Meeting, one Friend commended the minister by saying, "You helped us to preach our own sermons today."

## FARM POPULATION CHANGES

In the five years from January, 1940, to January, 1945, the farm population of the United States decreased from 30,369,000 persons to 25,190,000, a net decrease of 16.8. Migration of farm people to cities, towns, and villages, caused by the wartime expansion of the number of non-farm jobs, was the chief cause of the great decrease of farm population since 1940. Enlistments and inductions of young people who were living on farms, including both those employed at farm work and those working at non-farm jobs or attending school, were the second most important cause.


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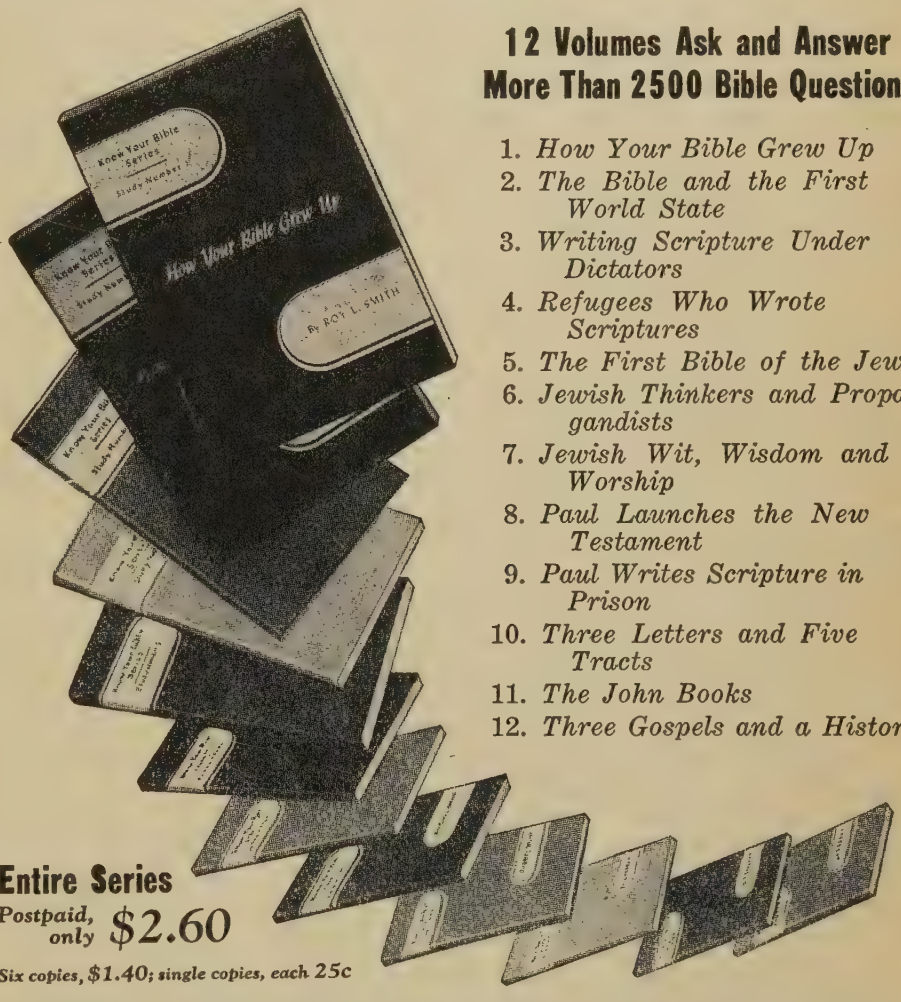
*By Roy L. Smith*

*Editor of* THE CHRISTIAN ADVOCATE

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Reading these new booklets is just like "sitting-in" at a discussion round-table with eminent Bible scholars. We believe you'll enjoy it, and know that after reading these books your Bible will take on new meaning and worth—become an even more inspiring companion. *The complete set is ready now—order today.*

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street, Richmond, Indiana

# Forum

## Is It An Opportunity?

Editor, THE AMERICAN FRIEND:

Reading your editorial in the January 24 issue of THE AMERICAN FRIEND, regarding the ending of Civilian Public Service, through the opening sentences I come to the quoted question which appears to be the pith of the editorial, "Would we offer such opportunities if conscription were not a fact or a probability?" I read the "Opportunities of service" offer on page 30, then the editorial again, and I am strangely affected. It seems as if I were putting myself in the place of one of the suffering European war victims, reading the paper—"I am probably too far gone to think of anything but food and clothes and shelter, but vaguely I get the idea that I should be glad that I, and all those suffering around me, offer an opportunity to the kind-hearted Americans. . . ."

War relief should be looked upon by Christians as a shameful necessity not as a good chance. To let war relief stand with the definition of "opportunity," per the Society of Friends, is too disgraceful for contemplation. I should like to see a strong editorial bringing the church to its senses in this matter. It needs to be.

We also need a clear editorial on the Pandora's box which is opened against the future effectiveness of Friends' peace testimony every time that war relief work is associated with a "conscientious objector's" place in life. Is he a C. O. so that he can help mop up the blood which war spills—or is he a C. O. because war is wrong? Should not the C. O. be placed among those who would prevent war, not made a sort of out-of-uniform K. P. for the war system by setting his willingness to do war relief work as a standard? These are real, not academic, questions.

I feel that Friends do not consider war relief work as an "opportunity," or else I would not have written as I have about the implication of the statements. And I must ask if "relief work," presented as an "opportunity" for C. O.'s, can spell anything but "alternative service" to those outside the Society, no matter what shade of meaning we give to the work?

LELIA MARSTALLER.

Freeport, Maine.

## Defends Testimony

Editor, THE AMERICAN FRIEND:

In a letter published January 10, A. F. Styles brings into the open questions of vital significance to the Society of Friends in regard to our present-day peace testimony and the course we should follow in war and in peace. He deserves our thanks for stating so candidly what is undoubtedly the position of the majority of Friends today in regard to participation in war.

In substance, his view is that the peace testimony of the early Friends was not consonant with the realities and that we have gradually shifted away from it because we have come to recognize that "we have to live in the world as it is, quite as certainly as to live for some distant and better civilization." He holds that we cannot escape participation in war and should therefore help our own country, since to do otherwise would be aiding the enemy (Clayton Morrison's view). He assumes that we are all agreed "that in this war our country fought to establish justice and right and to dethrone tyranny and aggression." He conceives the peace testimony of Friends today to be a firm belief that the differences between nations should be settled around the conference table without resort to war. He proposes that we bend all our energies toward making that testimony a working reality.

In this letter the discussion will be limited to his first proposition: that the early Friends lived in a world to themselves and that we, being more realistic, have changed our position to conform with our clearer understanding.

Certainly George Fox and his followers did not lead a "cloistered" existence but lived dynamically in a world sorely beset with injustices, persecutions, tyrannies and wars. Their testimonies burned brightly because of the great Light which illumined their understandings and energized their lives. They knew God experimentally. Their peace testimony issued naturally and inevitably from their conception of the individual's relationship to God.

We can do no better at this point than to read again the clear words of Richard R. Wood, in his discussion of "The Quaker Peace Testimony, What Is It?" in THE AMERICAN FRIEND, February 7, 1946. He says, "The Quaker's pacifism is not a separate item in his philosophy. On the contrary, it is a corollary that follows directly from the basic Quaker assumption of the Inner Light, of the Divine Spark in every human being, which claims for every human being the consideration and respect due to children of our Heavenly Father. It is in this sense that the Quaker says with the early Christian, 'I am a Christian; therefore I cannot fight'." His testimony against war became, for him, the only consistent position he could take because to do otherwise would run contrary to and would deny his deepest experience. To neglect to render that testimony would be equivalent to cutting himself off from his most profound and intimate experiences with God. It would amount to spiritual suicide.

Perhaps the last statement would seem to imply that the early Friends were pacifists because they did not dare to be otherwise. Nothing could be farther from the truth. They lived by positives, not by negatives, "in the virtue of that life and power that took away the occasion of all wars." Their peace testimony was an inseparable part of their faith. Their judgment upon war was in keeping with the value that God had placed upon men in His love shown toward them in Christ.

Such was the origin and nature of the historic peace testimony of the Society of Friends. It follows that to change that witness involves the denial of the fundamental concepts of Quakerism.

Should we retain the label when we have adulterated the contents?

JENS P. H. JENSEN.

Meadville, Pa.

## For Friendly Colonizing

Editor, THE AMERICAN FRIEND:

A matter which has been a growing concern for some years is that of our isolated Friends. In Colorado we have several small Meetings which are needing help. We need leadership: we need families to help in building up congregations. Here and there over the State are isolated families that are members of the Society of Friends. These could be of inestimable value to the weaker Meetings.

Circumstances beyond control may sometimes take Friends to these places where there are no Friends' Meetings but would it not often be possible to settle among Friends?

Not only do we find these isolated Friends who have kept their membership in far away places but in almost every town are those who were once Friends but are now members of another denomination. Friends have contributed much to the spiritual life of other groups in this way, but at what a price to our own church. Had greater care been taken in choosing a new location some of our weaker Meetings might be strong Meetings.

I have a friend who moved less than two years ago to a small town without

Friends' church. She recently wrote me, quite concerned because her thirteen-year-old girl was wanting to become a member of another church. The mother was afraid to discourage her child. Should she join the same church when at heart she could never be anything but a Friend? What is to be expected when children at an impressionable age are taken away from the church of our choice?

All of this has been written to express a real concern for the future of Quakerism in Colorado. In this state we have twelve Meetings which are a part of Nebraska Yearly Meeting. There is also a group in the southeastern part of the state which is in Kansas Yearly Meeting—sixteen Meetings in this great state! There should be twice as many—but the greatest need is to strengthen some of these we have.

If Friends are considering moving to Colorado why not investigate conditions where one of these Meetings is located? In Fort Collins we have a nice building free of debt, but a very small group of Friends. In this beautiful college town there should be a Friends Meeting. To the southeast of us there is no other church and the town is building in that direction. We should be glad to correspond with any one having prospects of moving to Colorado. This is a real Macedonian call for help in building up a Friends' work.

ROXIE REEVE, *Pastor.*
331 Garfield Street
Fort Collins, Colorado.

## For Younger Young Friends

Can you remember back to the time before the war started? It will be hard for many of you to remember what days of peace were like. For even before the war really started there were many little wars all over the world, and many suspicious and hateful things said between countries and there was much unhappiness and unrest.

For some children the war seemed exciting. Movies and newsreel pictures, radio plays and even the comics made war sound adventurous. Boys wanted nothing better than to be pilots of airplanes or captains on great battleships. Girls thought about being Army and Navy nurses or joining the WAC or WAVES. It is true that many exciting and wonderful stories did come out of the war.

But now that the war is over we know it is not exciting or as wonderful as we once thought it. Some of us have lost our fathers or our big brothers and all of us know how much sadness and misery the war has caused. Now the world is beginning to think about trying to learn to live together in peace. The wisest men in the world today have said that unless we can learn to live together, unless we learn that all men are our brothers, then we shall have another war. None of us want another war.

Here and there like tiny lights in the dark are stories that help us to understand what brotherhood means. Some of the stories are as exciting as war stories. Some of them make us want all the more to learn the lesson well that God is the father of all men and that all men are brothers.

### WE ARE CHRISTIANS

During the fighting in New Guinea an American soldier, whose companions thought he was dead and had left him by the side of the road, was only unconscious. When he came to he began to be afraid, expecting every moment that Japanese soldiers would come and either take him prisoner or kill him.

Suddenly he heard a noise and out of the corner of his eye he saw four Japanese soldiers coming toward him. He closed his eyes and lay very still pretending to be dead. The four soldiers looked him over carefully, lifted him gently and carried him to the side of the trail in another part of the forest. So far they had been kind to him, but he was still afraid of what they might be going to do to him. Finally one of the soldiers said to him, "We are going now. You will be quite safe here. Some of your countrymen will arrive soon and pick you up. We are Christians and we hate war."

This is a true story. It reminds us of a story Jesus told one time. Do you know which one? You can find it in St. Luke 10:30-37.

*News Letter, A.F.S.C.*

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## CHRISTIAN EDUCATION BOOK-OF-THE-MONTH

### THE MINISTER TEACHES RELIGION

BY FRANK A. LINDHORST

*Abingdon-Cokesbury,* Price $1.00.

If the minister or pastor today follows the example of the Great Master, he or she will be a teacher of religion. The New Testament story setting forth the life of Christ tells that he went about "teaching, preaching, and healing."

There has been a great need for a manual dealing with the teaching function of the ministry. And now comes from the pen of my good friend, Dr. Frank A. Lindhorst, who until recently has been religious educational director of the Des Moines Area of the Methodist churches, this book that really fills the bill. He is well qualified, by training and experience, to write upon this subject.

Says he: "The minister teaches religion. He cannot help it." He teaches unintentionally, by life and actions, as well as intentionally, by methods of one kind or another. "He sets out to change persons from what they are to what they ought to be." He says that the book was written because "many ministers are hungry for methods that are sound in purpose, that are sound psychologically, and that are known to produce results." The writer has admirably met this need. He shows definitely how the minister can help to shape the educational program of his church.

Our Friends' pastors, and other educational leaders, will find this book most constructive and helpful. With the exception of a few references, such as those on infant christening, we shall find that he speaks our language well. He is one of the good friends of the Friends. I suggest that each Yearly Meeting provide a copy of this book for every pastor. The price is only one dollar. It will be a good investment.

JAMES R. FURBAY.

News from the United Temperance Movement indicates that it is finding response in several state organizations. Friends should be encouraged to lend their aid to this movement by inquiring about the work in their several states. Write National Temperance Movement, 77 West Washington Street, Chicago 2, Illinois.

# QUAKERDOM · AT · LARGE

Gilbert White and James Read have returned from Germany. They were sent there as part of a relief commission to study possible relief to Germans.

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Everett Stevens, Friend of Hinckley, Maine, writes from Korea some of his favorable impressions of Christian missions there. He is a member of North Fairfield Friends Meeting.

* * * *

William Penn College has opened a newly-furnished social room on the ground floor of Spencer Memorial Chapel. Games and various recreational features have been arranged.

* * * *

Earlham College students are working on week-ends at Flanner House in Indianapolis. This is the center for the year-round work camp of the American Friends Service Committee.

* * * *

Whittier College has exceeded all previous records with an enrollment of five hundred and fifty, with more in prospect. One-third are men. Forty-six former students are enrolled as returned service men.

* * * *

More than one hundred returned service men have enrolled in Guilford College to date. As in many other states, the state universities and the colleges are overflowing. This brings Guilford's enrollment to three hundred and ninety-four.

* * * *

W. O. Mendenhall, Director of Quaker Hill, and Charles F. Thomas, Secretary for the Board on Christian Education, led in a conference at West Branch Quarterly Meeting, February 16 and 17. The subjects of the Conference were "Evangelism" and "Youth Work."

* * * *

Barnesville Friends Boarding School finds encouragement in the response to their appeal for the "Olney Improvement Fund." Their publicity includes a sketch of the proposed library improvement. They are now assured of the frozen-food locker and cold storage room.

* * * *

Charles F. Thomas and Robert Shattuck from the Five Years Meeting Central Offices are attending and speaking in the Iowa Pastors' Short Course at William Penn College **March 6-14.** Charles Thomas will continue in Iowa in a visitation of Meetings for three weeks, in the interest of Youth Work. Robert Shattuck will conduct a course on education for peace and pastoral counseling. Word from Merle Davis indicates that he has left Jamaica for Cuba. He will return home near March 15.

* * * *

Friendsville Academy at Friendsville, Tennessee, is soliciting for a fund of $157,000 to be used for a building program and an additional $150,000 for endowment. This Academy ably serves Smoky Mountain region as a secondary school. Arthur Santmier is the field secretary.

* * * *

It is a strange commentary that Friends were able to send $100,000 for relief in the British zone of Germany but can get none into the American zone. Many Christian denominations of America are besieging the Government for opportunities to bring relief into former enemy countries. "You can't build democracy with hungry people" is their battle cry.

* * * *

Theodore Mills, a representative of the American Friends Service Committee, who has been a member of the Friends Ambulance Unit in China, spent February 4 and 5 at William Penn College. He talked with groups of students and addressed a joint meeting of the college Y. M. C. A. and Y. W. C. A., giving interesting information of China and the needs of the people.

* * * *

William F. Pribenow, serving as minister of the Newberg, Oregon, Friends Meeting, reports an encouraging increase of attendance at Pacific College. He also forwarded a tribute to Amanda Maris Woodward from the local press, showing the high esteem in which she was held by the community. He reports that Gervas A. Carey is rapidly gaining strength after a recent operation.

* * * *

The Executive Committee of the Board on Christian Education of the Five Years Meeting met February 14, 15, at Richmond, Indiana. The Committee is charged with the interim problems and work of the Board which meets annually. Cecil E. Haworth of High Point, North Carolina, is the chairman, Charles F. Thomas, secretary, and Lillian White Shepard is editor of literature for the Board.

* * * *

John and Ruth Peacock of Fairmount, Indiana, are on tour of visitation among Friends and others. They have visited Meetings at Baltimore, Maryland; Greensboro, Winston-Salem, High point and Belvidere, North Carolina. They will conclude their circuit with a visit to Florida before returning home. With Fred and Ethel Carter and Ye Editor, they formed a little "Hoosier Huddle" on the campus of Guilford College recently.

* * * *

Rabbi Abraham Abramowitz of Chicago recently spent two days at Penn College where he spoke at chapel, in several classes, and before various groups, including the mid-week meeting at College Avenue Friends church. Through these addresses he brought added information on the situation of the Jews in this country and elsewhere, and helped in understanding the contribution these people have made and continue to make.

* * * *

Revealing the broad basis of interdenominational cooperation in the work and spirit of the far-reaching work of the American Friends Service Committee, it is interesting to note that workers represent eighteen different church affiliations. The five in Finland, for example, represent five different affiliations, only one being a member of the Society of Friends. Of the total on all fields, about fifty per cent are non-Friends.

* * * *

The Friends' Meeting at Lawrence, Kansas, has prepared well for the meetings to be held through the pre-Easter period, covering twelve weeks. An attractive piece of literature has been printed, giving the sermon topics for the period. The main subject is "Jesus and Ourselves." Among the twelve titles are "Jesus and Our Moods," "Jesus and Intelligent Goodness," "Jesus and Problems," and "Jesus and the Cross." Lela E. Gordon is the minister.

* * * *

The Young Friends Board of North Carolina Yearly Meeting is sponsoring the annual mid-year conference for high school and college age Young Friends of North Carolina, on the week-end of March 9-10. The program is under the direction of the Young Friends Meeting of Guilford College which has approximately one hundred members. Among the leaders for the Meeting will be Dr. Francis Anscombe, Judge J. Hoge Ricks of Richmond Virginia, and Theodore Perkins, Young Friends Secretary of the Yearly Meeting.

* * * *

The Young Friends Board of North Carolina Yearly Meeting of Friends has appointed Theodore E. Perkins, of Goldsboro, as Young Friends secretary. He is a recent graduate of the Duke divinity

school and minister at Spring Friends Meeting. He has been chairman of the Young Friends Board which plans and promotes youth activities in the body of Quakers. He and members of the Young Friends Board, together with Guilford students, are making plans for the state-wide meeting which will be held there for high school and college age members early in March.

* * * *

The annual ministers short course of North Carolina Yearly Meeting was held at Guilford College from February 11 to 22. Leaders for the two weeks' study program include Dr. Elbert Russell who gave a series of addresses on "Great Messages from the Bible;" Errol T. Elliott, Editor of THE AMERICAN FRIEND, on work of the Five Years Meeting; Dr. Clyde A. Milner, professor of philosophy and president of Guilford College, on "Basic Philosophical Foundations of Religion;" Albert S. Arnold, Curator of the Memorial Bible Collection and Director of Educational Extension Activities, on "Workshop Periods."

* * * *

James M. Read will join the staff of the Friends Committee on National Legislation on March 1, after his return from Germany on a mission of investigation on behalf of the American Friends Service Committee as one of an eight-man commission. Before entering Civilian Public Service in 1943 he was Associate Professor of History in the University of Louisville, in Kentucky, for several years. He comes with a splendid background of preparation in the fields of history, political science, and economics, including study in Germany for two years where he received the Doctor of Philosophy degree from Marburg University.

## NEWS OF OUR MEETINGS

First Friends Meeting of Marshalltown, Iowa, united with other churches of the city in a month of evangelistic services conducted by Iona Business Men's Gospel Team, closing February 10. The meetings were held in the Methodist church and many were helped.

* * * *

The Young Friends of Winchester Quarterly Meeting met at their regular appointed time on Saturday morning, February 16. Following the business of the hour, we were privileged to have with us Dr. Bond, home on furlough from Kenya Colony, Africa.

* * * *

Beginning February 3, William J. Sayers held an eight-day series of meetings at Wabash Meeting in Indiana Yearly Meeting. It was well attended and the membership with John Compton, the pastor, feel that much lasting good was accomplished. On Saturday afternoon a group of children gathered at the church for a "fox hunt" story told by William J. Sayers.

* * * *

Oak Hill Meeting of North Carolina Yearly Meeting has spent during the past five years $5,500 for improvements on the meetinghouse. They have completed a basement, put in new floors, laid a new roof and decorated the rooms. In the meantime, the indebtedness on the parsonage has been paid. One thousand dollars have been raised as the beginning of a building fund at some future date. Virgil Pike is serving his fifth year as minister of the Meeting.

* * * *

The Stewardship Committee of North Carolina Yearly Meeting has distributed the leaflet, *It Won't be Long Now!*, to each local Meeting. This leaflet was prepared by Norman Young, the secretary of Stewardship and Finance of the Five Years Meeting. It is a soliloquy of a good Friend, as the church year closes and the raising of the budget for our United Services is coming to the year's end. Order them from Norman Young, 4146 Irving Street, Denver, Colorado, if you do not have them. They are free.

* * * *

John McCracken, minister of Bear Creek Friends Meeting in Iowa reports as follows. "We have just closed a revival with Evangelist William J. Murphy of Seattle, Washington. The campaign ran from January 23 to February 6. William Murphy's messages were very inspiring to both young and old alike, and we feel that the church was strengthened very much. His messages were both in sermon and song. About twenty-five people bowed at an altar of prayer during the meetings."

* * * *

First Friends of Long Beach, California, have welcomed back most of the boys who were in service. California Yearly Meeting mid-year conference was held at Long Beach February 5-7 and was a time of inspiration. Following this Conference, the Christian Endeavor Convention was held, most of the services being in Bethel Friends meetinghouse of Long Beach. The Sunday afternoon missionary rallies and the Sunday evening union service were held at First Friends, Milo Ross being the speaker. A number of young people renewed consecration for service.

* * * *

Winchester Quarterly Meeting, held Second month, sixteenth, was blessed and its vision of Friends' work enlarged by the presence and message of Dr. A. A. and Mira Bond, Robert Shattuck, Edith Ratcliff, Murray S. Kenworthy, Billy Lewis, Fred E. Smith, and George Wood. Dr. Bond spoke in the meeting of Young Friends and in the meeting at large, telling of the work in Africa. Robert Shattuck spoke on CPS work. Interesting reports on the "State of Society" of the Particular Meetings were given in the Ministry and Oversight meeting. Young Friends were active and assisted in the song service and missionary devotions.

* * * *

Sugar Plain Monthly Meeting, Western Yearly Meeting, has consecrated two of its young men to Christian service. They are Lawrence and Mark Peery, sons of Mr. and Mrs. Herschel C. Peery. On February 10, at the regular Monthly Meeting, Lawrence was consecrated to overseas' work with the Service Committee and Mark, now a senior at Earlham, was consecrated to the ministry. Lawrence is now serving as pastor of the Gravelly Run Meeting and has been active in young people's work for several years, both among Friends and in interdenominational work. A sister, Martha Marie Peery, teaching in a near-by high school, is also a teacher of the Young Friends' class of the local Sunday School. The family have been a great blessing.

* * * *

On Sunday, February 17, D. Elton Trueblood addressed three of the services of Thorntown Quarterly Meeting at Sugar Plain Meetinghouse. He gave the message in the morning worship service, and spoke again following the afternoon business session. He graciously consented to stay over to address the union service of all the churches of Thorntown which was held in the Presbyterian church in the evening. He was greeted by capacity audiences. D. Elton Trueblood has been teaching for a short time at Wabash college and Northwestern University which made it possible for Thorntown to have these inspirational services. Those who have not read his book *The Predicament of Modern Man* are anxious to do so, and are also looking forward to the publication of his new book, *Foundation for Reconstruction.*

* * * *

Fifty-six men of New London Quarterly Meeting met Monday evening, February 11, for an oyster supper in the basement of the New London meetinghouse. The meeting was planned unofficially by a group of interested men for the purpose of organizing "Western Churchmen," men's organization of Western Yearly Meeting. After the supper, Stacy Wesner outlined the origin and purpose of Western Churchmen, and tentative plans and projects were discussed. The following officers were elected: Ord Fortner, president, Ralph Criss, vice-president, Harold Smuck, secretary, and Earl Butler, treasurer. Expenses were shared so generously that the treasury got off

to a fine start with about seven dollars on hand. Russiaville Meeting will be host to the next Quarterly Meeting Western Churchmen supper which will be held April 15.

* * * *

West Branch Quarterly Meeting convened at West Milton, Ohio, having two sessions each day. Charles F. Thomas, secretary of Young Friends Work of the Five Years Meeting, was in charge of the Saturday morning service. In the afternoon, a panel discussion on evangelism, opened by W. O. Mendenhall, was held, with six ministers and one layman participating. The Sunday morning services were opened with special music. Douglas Parker, pastor of Selma Meeting, sang his own composition from the first Psalm in an inimitable manner. W. O. Mendenhall, director of Quaker Hill, spoke stirringly on tragic conditions abroad, urging the continued sending of food and clothing. He thought it quite remarkable that this Quarterly Meeting sent a car load of corn. In the afternoon session, Charles Thomas challenged the young people to accept greater responsibilities in the work of the church of today and in the future.

* * * *

Penn Quarterly Meeting, Nebraska Yearly Meeting, met in regular session at Denver, Colorado, February 9. Representatives were present from Deertrail, Boulder, Palmer Lake, and Fort Collins. Opening the ten o'clock meeting for Ministry and Oversight, Ava C. Maris, Clerk, brought a meditation based upon the theme for the world day of prayer, "The things that make for our peace." After business was completed, several took part in an interesting discussion on stewardship. At the eleven o'clock meeting for worship, Samuel R. Heath presided and Roxie Reeve, pastor at Fort Collins, brought a message on "There is much land yet to be possessed." Floyd Perisho, Clerk, opened the two o'clock business meeting, with several passages of Scripture. Reports on the church at work were brought from each Monthly Meeting. On Sunday morning, Millard V. Powell, Yearly Meeting superintendent, preached in the Denver Meeting and Norman E. Young at Deertrail.

* * * *

At the beginning of the church year, all standing committees of Jamestown, Ohio, Meeting met to make plans for their departments of work and these goals for the year were read at the Workers' Conference held on Rally Day. Ministry and Oversight, meeting regularly each month, have been studying the *Handbook for Elders and Overseers* profitably. The prayer meeting group is studying the Book of Acts. Among those who have visited the Meeting and ministered to it are Jesse Stanfield of Wilmington College, Willis H. Harner, the Gospel Team of Young Friends of Wilmington Yearly Meeting, and more recently Dr. A. A. and Mira Bond. The Meeting has sent seven boxes of clothing to the Service Committee, several boxes of food to France, and Christmas gifts to Tennessee and a contribution to Happy Grove School fund. De Ella Newlin, who is serving the Meeting for the fourth year, has presented her resignation, effective this spring.

## ON OUR HORIZON

Ex-Governor Stassen of Minnesota is Chairman of the American Brotherhood Campaign as observed, February 17-24. It was sponsored by the Conference of Jews and Christians.

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A Religion and Labor conference was held at Detroit, February 25 and 26, in which labor leaders and ministers—Catholic, Protestant and Jewish participated.

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The first meeting of the provisional committee of the World Council of Churches was held February 21-23 at Geneva, Switzerland. Four American churchmen attended.

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The Scriptures in Frisian, for a northern province of Holland, brings the number of languages and dialects into which portions of the Bible have been translated to eight hundred and sixty-one.

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In polling members for a new name for the old Prohibition Party, the name offered most was, "Commonwealth Party." It held a four to one lead over other suggestions. A final poll is now being made.

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Those who sent used Christmas cards to "Save the Children Federation" can be assured that the response was generous and that the cards are being fully used. Several millions have been received.

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Recently a call to the American headquarters of the World Council of Churches indicated that the sum of $500,000 was needed to buy certain valuable army stores for European relief. Telephone calls to certain major denominational headquarters secured the full amount in thirty-six hours. The churches are rather fully backing relief to Europe—all of it.

* * * *

At the December meeting of the Friends of the World Council of Churches, Inc., the incorporated body set up to cultivate support for the Council, the munificent gift of over a million dollars in securities by Mr. John D. Rockefeller, Jr., a long-time friend of the ecumenical movement, was announced.

* * * *

The increase in the divorce rate during World War II points up an urgent need for the preventive emphasis represented in educational preparation for marriage and personal counseling before the wedding, according to Dr. L. Foster Wood, executive secretary of the Commission on Marriage and the Home of the Federal Council of Churches. To help fill this need the Commission has prepared a pamphlet on *Premarital Counseling* designed to furnish guidance and suggest techniques for the increasing number of ministers who have become interested in marriage counseling in the last few years. Copies of this forty-page pamphlet may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York, at twenty-five cents each.

## SUNDAY SCHOOL

(Continued from page 62)

unify a nation, large or small, are unselfish and for the good of those outside of the group as well as for the group itself, a nation is strong. Hitler was able to unify the German people for a time by promoting the spirit of selfishness and exclusiveness. While he made a great show of military power, at its heart the national life was honeycombed by suspicion, fear, deception, jealousy, and hate. Germany was out to get for herself regardless of its effect upon others. When we love America for America's sake, we do her wrong. A strong America is a country loved by her citizens because she is unified by a sense of mission to the whole world, that is, a nation which operates on the assumption that she is a part of a world community and that her citizens are also citizens of the world.

*Questions*:

Is it good for nations to have sacred shrines?

Is religion a unifying or divisive influence in our national life?

Simply because the position has been abused in the past, is it conclusive that the separation of Church and State is a good thing?

P. M. T.

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The report on the visit to Europe of the delegation of the World Council of Churches is now available. Free single copies may be ordered from the World Council of Churches, 297 Fourth Avenue, New York 10.

## NEW PAMPHLET LITERATURE

A pamphlet on preparing for the return of discharged men is available. Write American Friends Service Committee, 20 South 12th Street, Philadelphia 7. They are free of charge.

*The Refugees Are Now Americans* is the title of a dramatic story of refugee work in a pamphlet of thirty-two pages. The cost is ten cents. Order from the American Friends Service Committee.

## WORD RECEIVED

As we go to press news of the death of Harley M. Moore of California Yearly Meeting was received. A further statement will appear in a later issue.

## BIRTHS

PICKERING — To Kenneth R. and Ruthanna Leamon Pickering on February 13, a son, James Ralph, at Los Angeles, California.

## ENGAGEMENT

Merle L. and Carrie H. Davis announce the engagement of their daughter, Ruthanna, to Herbert M. Hadley, son of J. Perry Hadley of Burr Oak, Kansas.

## MARRIAGES

CURTIN-STOWE — Ruth Stowe to Marvin Curtin on December 23 at Cuba, Ohio, in the Friends meetinghouse at the close of the morning service, with DeElla L. Newlin, minister.

JOHNSON-MOIR—Evelyn Moir, daughter of Mr. and Mrs. Ferguson Moir of Chicago, to Leevern R. Johnson, son of David Johnson, of Earlham, Iowa, on December 28, at the University of Chicago, with Shirley Greene officiating.

NORMAN-MACY — Marilyn Macy, daughter of Mr. and Mrs. Harold Macy of Searsboro, Iowa, to Marvin Norman, son of Mr. and Mrs. Major Norman, on December 27, 1945, at the home of the bride's parents, with Ed Thompson officiating.

## DEATHS

FORD—Mary Moorman Ford at Jamestown, Ohio, on January 17, aged fifty-six years. She was the daughter of Harry and Esther Bradds Moorman, a birthright member of Jamestown Friends Meeting. She is survived by her husband, Earl Ford, her father, one sister, and eight children. DeElla Newlin was in charge of the services.

JONES—Hiram Truman Jones of Lawrence, Kansas, on February 6. He was a birthright Friend, the son of Endsley and Martha Newlin Jones who came to work in the Quapaw Indian Agency in Indian Territory, later settling near Lawrence, Kansas, where he became a physician and practiced for many years. He is survived by his wife, Alice Penfield Jones and three children. Services were held in the Friends meetinghouse, with Lelia E. Gordon officiating.

MOON—Mary Bailey Moon at Jamestown, Ohio, on October 17, aged sixty-seven years. She was a native of Jamestown, a lifelong Friend and active in the Meeting. She was united in marriage with Clement C. Moon, who, with one daughter and three sons survive. Services were held in the meetinghouse with DeElla Newlin in charge.

SHARER—Cecil C. Sharer on February 8 in Peoria, Illinois. He was born in Ewart, Iowa, in 1885, the son of Benjamin and Laura Sharer and was a member of Marshalltown, Iowa, Meeting, where his home was located. He is survived by his wife, Edith Phipps Sharer, one daughter, two sons, and five grandchildren. Services were conducted by his pastor, Orval H. Cox.

Whittier letters, manuscripts and books wanted. C. Marshall Taylor, 140 Cedar Street, New York 6, New York.

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me $1.00 ($1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

## RECORDS WANTED

Since 1921 Mrs. Allen Joseph, Jasper, Ind., has been compiling data on the correlated families of Hinshaw, Beals, Bales, Mills. Please send her your data.

## QUAKER REPRINTS

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For a catalogue and application blanks address

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.

## LOCAL MEETING DIRECTORY

**BERKELEY, CALIFORNIA**

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

**BROOKLYN, NEW YORK**

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

**CAMBRIDGE, MASSACHUSETTS**

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

**CHICAGO, ILLINOIS**

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a. m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

**CINCINNATI, OHIO**

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

**DENVER, COLORADO**

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

**DES MOINES, IOWA**

First Friends, East 13th and Lyon Streets. Church School at 10 a. m.; Meeting for Worship at 11 a. m.; James R. Furbay, Minister. Phone: 6-5735.

**DETROIT, MICHIGAN**

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

**INDIANAPOLIS, INDIANA**

First Friends Church, 13th and Alabama Streets, Church School, 9:30 a. m., Morning Worship, 10:45 a. m., Herbert Huffman, minister RIley, 5224, office telephone.

**LONG BEACH, CALIFORNIA**

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

**LOS ANGELES, CALIFORNIA**

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11 a. m.; Evening Worship, 7:30 p. m., Kenneth Pickering, minister. RI-8406.

**LYNN, MASSACHUSETTS**

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 a. m. Mid-week meeting Wednesday, 7:45 p. m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

**MINNEAPOLIS, MINNESOTA**

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

**NEW YORK, N. Y.**

The United Meetings for Worship of Twentieth and Fifteenth Street Meetings will be held at the Friends Meetinghouse, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a. m. Visitors welcome.

**PASADENA, CALIFORNIA**

First Friends Church, Raymond at Villa. Church school, 9:45 a. m. Worship services, 11:00 a. m.; 7:30 p. m.; Christian Endeavor, 6:30 p. m. Charles A. Lampman, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

**PORTLAND, OREGON**

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Carl D. Byrd, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUnset 1005.

**ROSEVILLE, CALIFORNIA**

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister Phone Roseville, 356-F-11.

**SEATTLE, WASHINGTON**

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

**ST. PETERSBURG, FLORIDA**

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for worship First-day at 11 a. m.

**WASHINGTON, DISTRICT OF COLUMBIA**

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.


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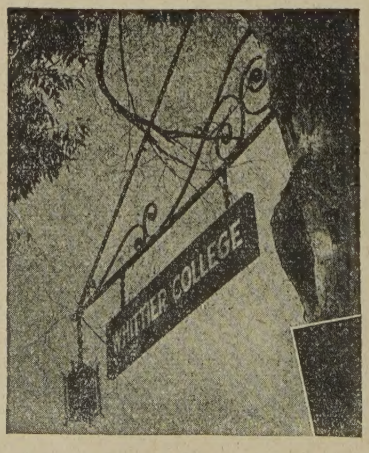
For information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania.

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